

Indian culture!



What
is
it
exactly?



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It is foretold! The torrential flow of inexorable destiny!

Indian culture!

What is it exactly?

Chapter 48 of

[Shrouded](#) Satanism in feudal languages!

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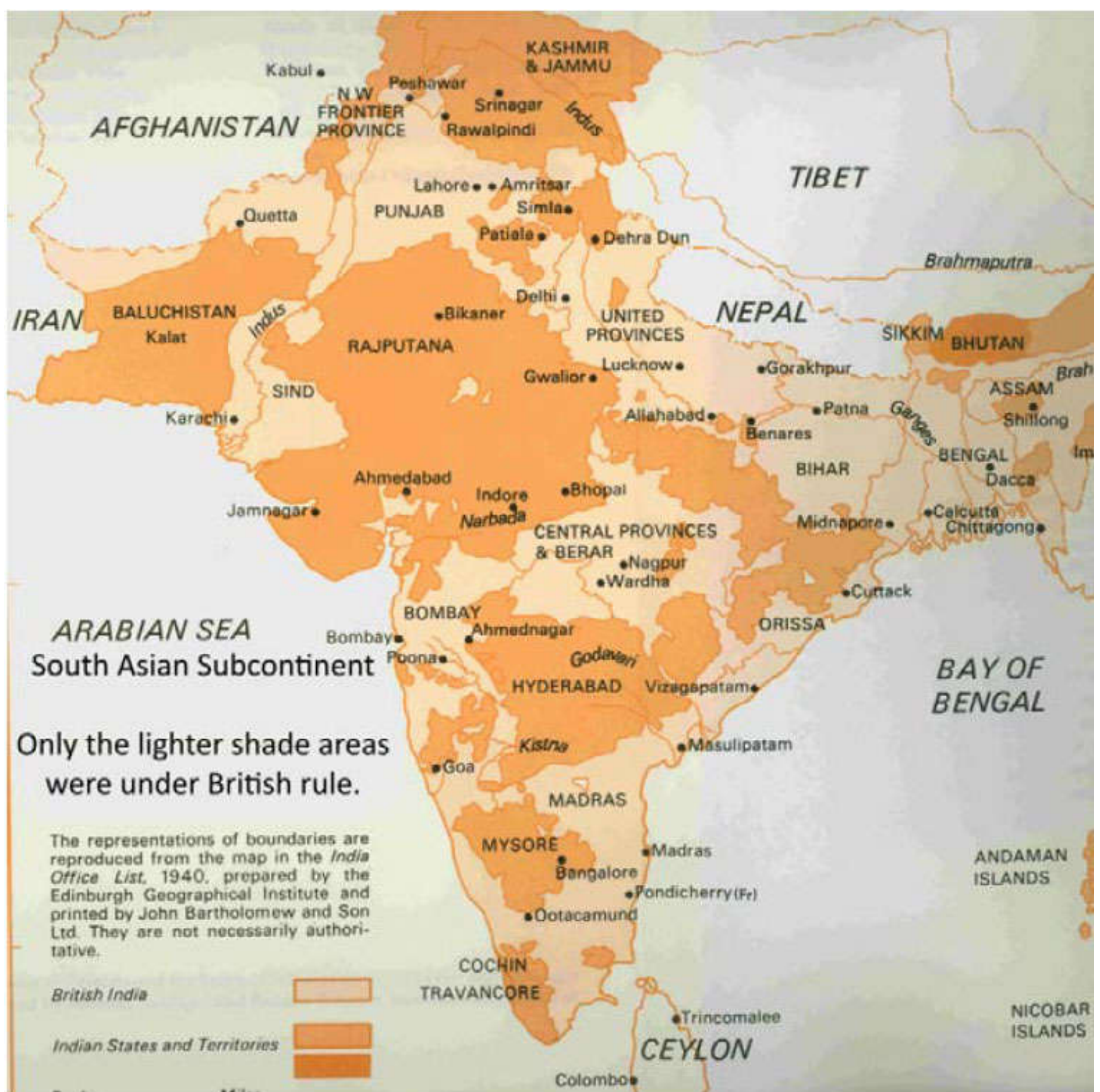
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Now I need to speak of Indian Culture. I had mentioned the query of what would happen if the American Constitution were made the Constitution of India. Whether it would be able to fulfil the aspirations of the Indian culture. Or even the aspirations of the founding fathers of the US.

What is Indian Culture?

It is a huge topic and I need to be quite brief here. For, it may fill into so many fringe issues that I may find it difficult to find a return route if I were to enter

into the various sub-routes that the discussion would make me move into.

‘Indian’ culture is basically connected to the feudal language codes of the place that is currently identified as ‘India’. And also of the geographical areas currently identified as Pakistan and Bangladesh. I am more or less sure that most Asian as well as African and also some European nation languages are feudal to some or varying extent. Even the Celtic languages of Britain could also be feudal. If it is so, the historical tragedies of Ireland can be explained thus, even though Irish people generally try to place the blame on England, the potato famine and to *Phytophthora infestans* (late blight). However, to me the social equation of Ireland seems to be the main culprit. This in turn would point to very dangerously feudal language codes.

The feudalism shown by each language is different from that shown by other languages. In some cases, even between the different dialects of the same language, there are differences in the

way the feudal content affects the different sections of people. For example, in Malayalam spoken in Malabar, females had two extremely opposite social positions. That of *Avar* and that of *Oal* (*Aval*). One is of extreme respect and the other is of no-respect which can be degrading. However, in the South Central Travancore Malayalam, a series of indicant words exist between these two extreme levels. So, the females who speak this dialect or language, do show more social security in facial features and social mobility. In Malabar, a quite different phenomenon happens. The coy female who lives a faceless life in society, the moment she become a *somebody* like a teacher etc. becomes the exact opposite in personality.

Now, let me do a listing of the frill elements of Indian culture. When speaking about culture, there is the problem of what is culture. It is a word variously used. Religious habits and ritual are identified as culture. Dressing habits are said to be part of culture. Language dialects are said to connect

to culture. Moral and ethical standards are maintained to be culture. Heritage is said to be culture. Then there is the nefarious usage of the term, '*he is a cultureless person*' to mean that the person has no manners or civility. The sentence: '*he is a cultured person*', means that he is well-mannered and quite polite and civil. However, here I am trying to connect the term 'Indian culture' to what are the basic behavioural patterns of the people of the place currently called India, and to a lesser extent to that of Pakistan and Bangladesh. There is no attempt to connect it to any believed pattern of behaviour of the people who lived here in ancient, medieval, or British period of rule of the areas here. However, there may be a links to all those *peoples* to a definite level.

Here is the general pattern of behaviour of the Indian people. This is more or less connected to the feudal content of their languages. There is no contention that individuals are bad, even though a lot of negative streaks are mentioned. Even though

the common pattern of social process does contain all these negatives, the solitary individual seen at close quarters is in most cases, a good person. However, at the social level of interaction and insecurity, this is the manner he or she is forced to act out.

Defining INDICANT WORDS: Before embarking on this endeavour, there is need to define the usage Indicant Words. This term has been used in this book and has been properly defined in various places. However, to a person who happens to come to this chapter directly, there is need to make him or her understand this term correctly. Visit this link.

Indicant words are the varying array of words for use words as You, He, She, Him, His, Her, Hers, They, Them and also to verbs. For example, in Malayalam, the words You is Nee, Ningal, Thangal (Saar/Angunnu/etc). These words should not be understood as synonyms, even though they would have the same meaning in English. In fact, using a

wrong indicant word can create even homicidal mania in a person.

This type of words are usually connected to 'respect' and insult or snubbing in the feudal languages. However, there is need to understand what this 'respect' is. When a person who should be addressed with a higher indicant word like Saar, Thangal or Ningal is addressed with a Nee, what really happens is the pulling down of that person to a level of equality by a lower person, or to a level of degradation by a superior. This downward movement in the virtual code arena is termed in material world as 'not giving respect'. At the same time, assigning higher indicant words to another person literally means that he is being pushed to a higher plane in the virtual code arena. In the material world, this action is denoted as showing 'respect'.

1. Use lower indicant words towards all those whom one wants to dominate. The same words directed to different kinds of persons may have

different affects or meaning. For example, the lower indicant You (*Nee/Thu*) used to a maid servant and that used to one's son can both be subjugating, but in the case of the son, the number value attached in the virtual codes can be different. {See my book CODES of REALTY! WHAT is LANGUAGE? for more} (Degrade and despoil)

2. Use higher indicant words towards persons who one sees as superior, senior or powerful. In this case, it would be a willing display of homage. (Flattery)

3. Use higher indicant words towards those whom one wants to please momentarily, like government officials or someone else from whom one wants a favour. However the moment that person's utility value vanishes, pull him down forcefully with lower indicant words. (Treacherous)

4. When introducing a person to others, very carefully evaluate the level of words that have to be extended. If the person is high, but could possibly rise up to be a direct competitor to you,

do not use the highest indicant words. Use a slightly lower high-Indicant word. (Sly evaluation)

5. Do not allow a subordinate to improve without seeming limits. Foresee the possibility of him improving. If this possibility is there, use cunning and sly tactics to lead him astray from his path that can lead him to success. (Deceitful)

6. Use a pose of benevolence to keep people tied up in a power string of gratitude. (Shackle using obligation)

7. Use repulsive words and definitions for lower caste and/or lower placed persons when there are physically not there. (Ambivalent postures)

8. Servants and other staff members are seen and treated as dirt. In most households, they cannot sit on a chair or eat at a table in the house they are working. (Treat serving persons as dirt)

9. Servants and other such persons are addressed and referred to with the pejorative level indicant words. (Degrade serving persons)

10. Servants and other such persons are to address and refer to the seniors in the household with usages that are fixed with ennobling, 'respectful' words. This has the other effect of bestowing a negative social value to the servants and such persons. (Forced self-degradation of lower section)

11. If 'respectful' or non-pejorative words and usages are used about servants and other subordinate persons, they would immediately understand the other person (who has been polite) to be a sissy and would treat him with scorn. At times they would even use the pejorative form of usages about him or her, who is their boss. (Being non-suppressive to the lower classes is quite dangerous)

12. There is no concept of an 'honourable' man in Indian languages as understood in English. The content of an honourable man as being honest, courageous, civil, polite, well-mannered, with civic sense, with rectitude, straightforward, punctual,

chivalrous, steady, committed etc. have no connection to the word 'respected' which is used in the sense of 'honourable' in Indian languages. (Indian *honourable* men need not be 'courteous')

13. Among Indians, the word 'honourable' or 'respected' more or less means a man everyone is forced to address with 'respectful' words affixed to his name and higher indicant words for You, He, His, Him etc. used to him. He can be dishonest, cowardly, uncivil, impolite, dirty-mannered, have no civic sense, have no integrity, not straightforward, non-punctual, discourteous, unsteady, uncommitted, and doesn't keep his word. Still he can be a 'honourable' man, if he is rich, a government employee, a teacher, a political leader or any other thing, with a some social power. (Indian honourable men are those who are powerful or have leadership)

14. In Indian culture, children are treated with disdain, variously. This does not mean that the elders do not love the children, but this love is

twined with a mood of dominating a buffoon, clown, a serving person, or even of dominating a person with future potential. Unless the child has some avenue for some level of personality development in the form of a rich family, affectionate parents etc. the facial features of the child as he grows into adulthood can, in many instances, show the effect of this tomfoolery that is used as a form of interaction with kids. (Physical feature contortion is possible for those held on the lower indicant code strings)

15. The same kind of effect can be seen in serving persons also. They are also treated with disdain. If they show any hints of mental calibre and efficiency, they are seen as a social or professional threat. It is not that the higher man is bad and the lower man is good. The reality is that even the lower man would have this same level of social insecurity, wherein he would try to dominate someone who is under him. {A mood of insecurity

gets spurred in everyone who sees a high-calibre lower person)

16. There is no dignity of labour in India. Doctors, government employees, teachers, and professionals with good jobs etc. get respect in indicant words. Many of the other jobs, especially those that involve physical labour are seen as low grade in the indicant words. (Only a few professions do have 'respect')

17. Persons who are doing lower jobs are ready to pounce on persons who they perceive to be socially weak. It is seen as a social danger to be on speaking terms of equality with persons doing lower jobs. For, they may try to enforce equality with them by means of indicant words. If this is achieved, what really happens might not be equality for the other man, but downright social pull down to level of dirt. However in the nation of India, no one really mentions any of these things openly. (Being forced to equality can be a repulsive experience)

18. The social reflexes are in most cases the exact opposite of what is there in English. For example, the standard policy in English is to '*give respect and take respect*'. However, in Indian social communication, usually if one lends 'respect', it is taken as a sign that the person has admitted his relative lower status. He is made to accept pejoratives and despoiling words in return. (A totally different world of 'politeness')

19. Generally all sides which have to be approached for something don the superior stance and demand 'respect'. This is seen in the way the Indian officialdom behaves. Even a letter addressed to them should be quite 'respectful'.

20. If one uses powerful suppressive lower indicant words to those who are perceived as lower class people, they generally become very '*respectful*'. However, if the other party refuses to accept this stance, it can go into terrible fights, which can even end up in murder. (Enforcing 'respect')

21. If a person is being abused or beaten up by anyone or any group of people, the power of a socially powerful man to stop it depends on the words he uses for the word 'He', 'His' and 'Him' with regard to the beaten up person. If he uses the lower indicant words and calls for stop of the torture, it would continue for some more time, with more or less the same intensity as before. However, if he uses the highest form of indicant words, the abuse would stop immediately and the abusers would stoop to apologise. (Different levels of stature in *Avan* and *Avar*)

22. Even though crowds and crowded place can be uncomfortable, people also do enjoy such places. This is because of the monotonous stiffness that they have to usually maintain in less crowded ~~areas, including their own living surroundings~~. When one is in a crowd, one literally can get lost into a state of anonymity and act with a freedom of posture, poses and expressions, that cannot be done in an ordinary situation. A very good example

would be Bombay, the British created city. It is now a mess in terms of crowding populations. However, not many persons who have experienced the personal liberty that perches on one, would like to go back to the wide spaces of their own villages and small town back home. **Google Search:** What happens to fine cities: the British exit

a. Usually females would feel it more, if they happen to go back to their home towns after living in Bombay. In dressing, freedom of social movement and many other aspects, they would feel the shackles falling on them, one by one, if they go back to their home towns.

b. At the same time, in small villages in remote towns, the male folk crowd round the lighted small line-up of shops as rainflies would crowd around a lamp, in the early night hours. Females stay at home. The language codes do not have space within it to accommodate females moving around in the lighted shops area.

23. In Indian social communication, something which can be mentioned as *Code Switching* is rampant.

This phenomenon has a few variety of forms in India. One is that when speaking to superiors. A great example is Malayalam. In this language, the ordinary word for You, in a polite sense is *Ningal*. However, this word has been spoiled by the affliction of the southern version of Malayalam. Now, only the word *Saar* is acceptable to superiors. I have seen this code switching used by the officer class of Malabar when they moved to the southern districts in the earlier years. When they speak in Malayalam to their superiors, when they are reaching a point wherein the word You has to be used, they would shift from Malayalam to English. So the word *Saar* could be circumvented.

Again the word *He* and *She* was also a problem due to the hierarchy involved in the words. So,

when these words are also used, they would shift to English.

At the same time, shift to English was done in the case of these words, when another person's subordination was not very clear or didn't want to be emphasised.

Now, there is another side to this sly strategy. That is generally people would like to speak to their seniors in English, if they want to arrive at a level of equal dignity with him or her. However, generally people do not want their very low level staff to speak to them in English. For, it would amount to allowing them to rise up in their stature.

24. There is no social training to create a queue as a spontaneous social action. If one man is standing at a counter, the instinctive mood is to go and stand on the side of this person. The next man then comes and stands on the other side. The fourth would then try to insert himself through a gap between any two of these people. The others,

who come next, join the clamour. Very few persons have the mental daring to request for the formation of a queue. This is mainly due to the fact that unless one is of acknowledgeable social standards, making such a request would be seen as stark impertinence.

25. People cannot easily form a social group unless they all have an acknowledged leader. In which case, they will listen to him and do his biddings.

26. When introducing another person, people generally ponder on what level of indicant words to use about the other person. For, if they perceive that person to be a potential social competitor, they would not give a higher word. They would deliberately focus on some negative or inferior aspects of the person and use a lower indicant word.

27. When a person with some higher features is stuck socially or professionally among a lower indicant group, someone among the latter would

very surely uses intrusive jokes about the former which would be below the belt. It is to provoke the former to react. From this reaction, the latter group gets the links to powerfully drag the other person to their own levels in the indicant code levels.

28. When a superior person is physically present, as in the case of the boss of a private firm, when the subordinates are speaking, they would use the higher indicant words. However, the moment this person is gone, there is a great chance that they would immediately shift to a lower indicant word. Along with this, they would even mention something obnoxious about him. This is only when they feel that the others around them are supportive of their ambivalent stance. However, in the case of a very powerful superior who can do social or professional harm to the subordinate, they would not do it so openly.

29. If there is an attack on a place like that happened in the beginning times of the World War

2 on England, almost everyone will simply run away. There would be no attempt at a concerted defensive action by forming a civilian defence as took place in England. This is not because everyone are frightened, but due to the fact that it is not easy to connect to others in the society, without acknowledging another person's claimed levels of 'respect' and without being ready to accept the pejorative 'disrespect' he or she would give in return.

30. Since people cannot connect and communicate directly with a level of stature of dignity with many others, it follows that the people cannot do so with the people who are government officials.

31. When trying to get anything, that is not an usual thing that can be got from a counter by a mere payment of a fee, from a government 'officer', people do have to do a roundabout manner to get connected to the 'officer'. His (or her) uncles, aunts, friends, associates etc are found

out. Then they are connected to through some other relationship. Once that is achieved, they are made to introduce the person 'correctly'. This correct introduction is important. For, it shall place the formal level of indicant words for each side.

32. Correct introduction is everything in Indian social communication and also with officials. Without a correct introduction, there is every possibility that the other person may not assign the correct indicant word to this person. Or he or she may take offence to a particular level of indicant word used in addressing or referring.

{Here I think I can give a very illustrative example: My mother retired as a head of a state government department. She joined the service as a state level officer at the age of 23. She was not from the IAS, which is the royal aristocracy of the Indian bureaucracy. She belonged to the service, which at its very pinnacle would only be equal to a newly joined IAS officer. Her last posting was as the Inspector General of

Registration. Even though the term Inspector General may signify a very senior position, actually this post was nowhere near that of an IPS officer of the Police service. However with regard to so many other levels of the bureaucracy, she was a senior officer. Moreover the term Inspector General was to signify a more than common dignity and power, than there really was. This much I have explained just to place her level.

After her retirement, I had to once accompany her to meet a Joint Collector at the Cannanore (Kannur) Civil Station. {Cannanore is a small town and district headquarters of that district}. The Collector is the lowest level of appointment of the IAS. It is a prestigious and the most powerful post in the district. However a Joint Collector is only a person promoted from a clerk or some similar level. There would be a number of similar Joint Collectors.

Since it was a private issue that was being discussed, my mother's proper official credentials were not introduced. To some extent, the fault was with me. I should have done it. If it had been any other person accompanying her, he or she would have immediately mentioned that this lady was a 'superior state-level retired officer'. By official hierarchy, the Joint Collector was not a senior official, and at best only a district level middle level official.

In a way, my non-introducing her credentials were part of my curiosity to observe the difference it would make. I have seen so many other meetings with officials, wherein her credentials were properly mentioned.

The Joint Collector was putting up a big show of power and pageantry, which was actually not there for him. He was sitting in a small cabin, in one of the numerous offices in the Civil Station. He was quite clearly discomfited. For, the

general posture of the persons present before him did not show too much of an obsequiousness that he was usually accustomed to from the common man. In the course of the talk, my mother used the word '*Ningal*' to him. '*Ningal*' is a polite word of addressing a socially acknowledged person in Malabar. However, it is not a word of address used from a position of obsequiousness. The obsequious position word is *Saar*, which the local people necessarily have to use to the Indian officials, in southern states. In Malayalam, the other word for You *Ningal* is currently forbidden to the officialdom, by a non-written gradually forming social education that comes out of low class schools.

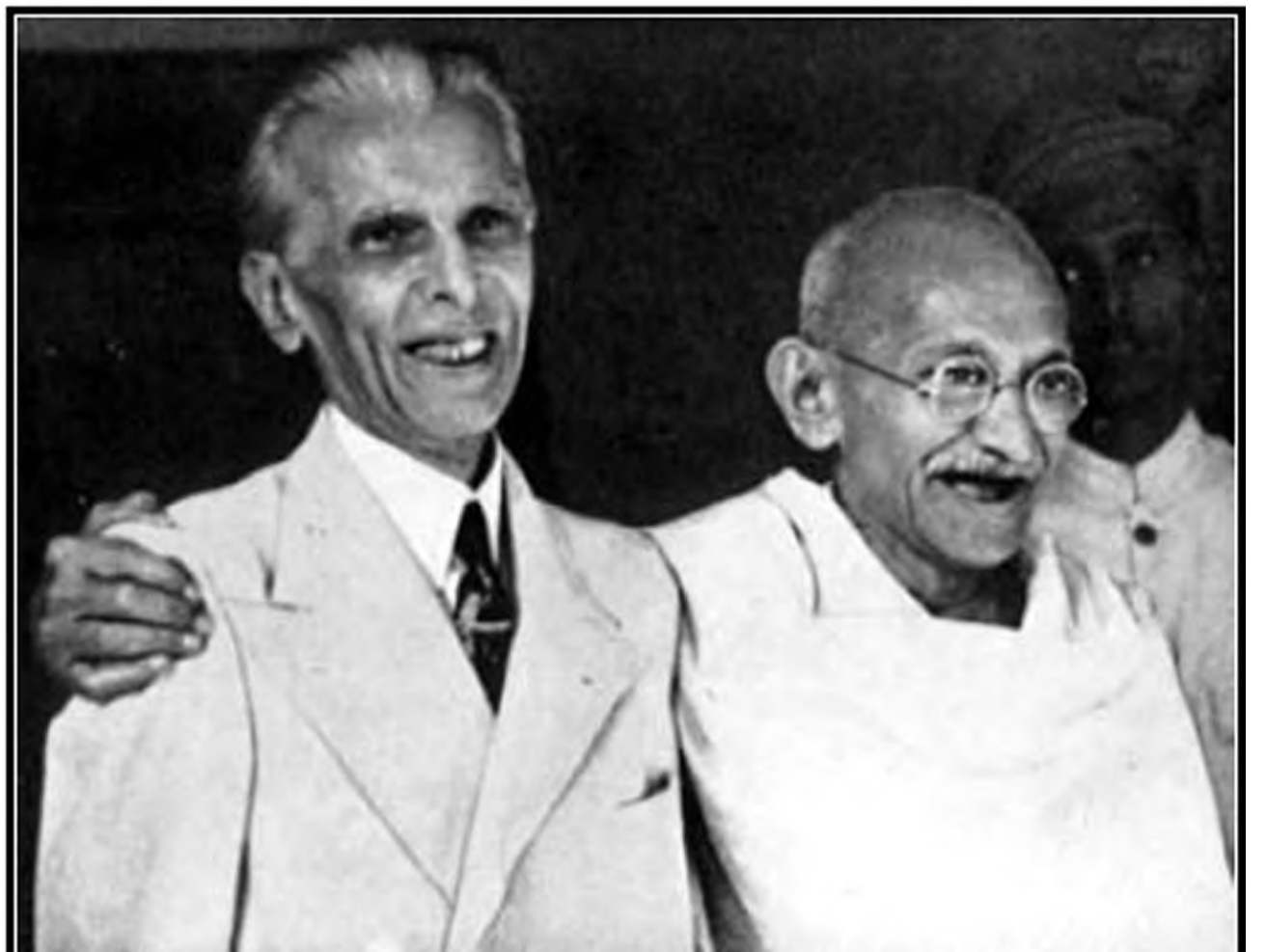
The facial expression change that appeared on his face on hearing the word '*Ningal*' was quite phenomenal. His whole features shook. His eyes went into fury. He slapped on the table, and in a very loud voice, demanded thus: 'Do you know who you are talking to?' There was an

uncontrollable homicidal fury in him, which he would have unleashed had there been more power in him. Many signs of schizophrenia were quite visible in him. If he had been a small time person showing such signs, he would have been in a mental hospital.

The funny part was that he was shouting thus to a retired official who was much senior to his low level post. Now, my observation has nothing to do with my mother's credentials. I have heard so many people address her as *Saar*, and she herself is not fully without official arrogance[especially after working in Travancore areas).

What I wanted to stress here was the power and need of proper introduction in Indian social communication in general and towards the Indian officialdom in particular.}

33. People are generally pious and do pray. They go to the temple, attend the mass in the church, or do the *namaz* in the mosque, depending on their religion. However, this religious belief has nothing to do with any ethical standards. Government officials who are corrupt to the core are also quite intensely religious. They do *puja* and such things without any mental qualms. In fact, they do not connect public or private



heist with their religious beliefs, nor do they feel that there is anything contrary between these two actions. In fact, if they do land a government post, wherein they can get a lot of bribes, they thank the gods for this benevolence. For, it is believed that the gods gave them the chance to make money, which they will with no mental

consternation. Now, it need not be understood that the bribe-taking official is a worse man than many others who do not get an occasion to collect bribes. Most people who speak against corruption are only those who did not get a chance to be in such a position.

34. Generally Indians do touch others. It is not connected to any nefarious intentions as would be understood in English.

35. Some touching is part of asserting domination. It is generally done to erase some level of inferiority complex and also to show off access and companionship. If the other party heartily dislikes this level of display of companionship, he or she would certainly try to shake it off or show dislike.

36. Other touching would be a need to assert association and to display that level of intimacy to others who are viewing. Such things have powerful impact in the social scene. Lower placed people might touch a superior placed person to

imbibe positive energy. For, this very reason, many superior placed persons do not like to be touched by persons who they perceive as inferior.

[Check : Codes of reality: What is language?]

37. Generally, people, when standing, lean on the nearest wall, doorframe, pillar, vehicle etc. When travelling in a public transport like a bus, they would incline to position their hip on to the nearest sitting man's shoulder. If that is not available, they would recline on an iron pillar inside the bus or a seat handle. It is in many ways connected to an innate training to lean on to something to improve one's social personality. This can be anything like a family stature, associates' stature, financial acumen, possession of property, connection to higher social circles. The main reason here is that all these things do improve one's social status, which in all ways connects one to higher social mobility and even better earning. Now, the basic difference here from an English understanding is that the indicant

words change as per the social stature of the support.

38. In a crowded bus and other similar areas, when people want others to move from their way, they would touch them, nudge them and at time tickle them to irritate them to move away. In a way this gives them a chance to dominate and touch persons who may be their social superiors in looks and demeanour. Moreover it signifies the lack of an egalitarian usage like *Excuse me*.

39. People generally do bluff and it is not seen as a great negative attribute. When introducing oneself, people generally go out of the way to bring in one's connections to so many great personages in society. It helps everybody. For, even if the other person is inclined to be respectful, he still has to explain his '*respect*' to others. For this, he needs a reasonable amount of information that can help his stance. Thus bluffing is an accepted fact of social

communication. However, detractors would pounce on it.

40. Unless the housing colony is a professionally planned one, done by private real estate builders or by government, usually people who make money go in for making mansions rather than houses. Even though it might seem a wasteful endeavour, the fact is that it is a very effective technique to arrive at a higher indicant value in society. For, the person in the smaller house is a relatively lower indicant value guy. In fact, every person in the social setup is viewed in a weird manner relative to others. An absolute valuation is not possible in feudal languages.

41. Since interpersonal communication between persons of varying age, and non-corresponding financial acumen and professional positions is quite troublesome, due the factor of indicant words, in any place where a lot of people function together as in a market place, accumulation of dirt is a very common



TIVANS.

Thiyya labour class, as apart from the Thiyya aristocratic class. Palathoppi wearing men and bare-chested women are clearly visible.

phenomenon. However, in places such as government departments and their personnel's housing areas, where there is a very definite hierarchy attached to persons, a level of cleanliness can be maintained, if such a decision is enforced. However, spontaneous maintenance of tidiness is a rare thing in Indian social and commercial spaces.

42. Dressing standards also are connected to the feudal hierarchy in the language. This may not be visible when the people dress up in English garments such as Pants, Shirt, Jeans etc.

However, the native dresses of the people are heavily connected to the concept of feudal respect and self-degradation. For example, in Kerala, people currently wear the *Mundu* as the lower garment. {The fact is that this is not a common traditional dress of the people here, even though most people believe it to be so}.

The *Mundu* is a white shawl-like dress that extends to the foot. In the usual manner of dressing, it is folded at the knee and tucked up at the waist area. However, when meeting a senior or ‘respected’ person, the wearer has to *unfold* the mundu. This is a slightly cumbersome process. However, everyone does it. The issue here is that the unfolding is directly connected to the indicant words in the language. If it is done, it is accepting the higher indicant word status of the ‘respected’ person. If not done, it is informing him that the wearer doesn’t feel that he has to be respected.

An attitude of non-acknowledging is also practised that can send the message that the

wearer has chosen not to acknowledge his presence. Beyond that there is the more tragic issue of unfolding for one person and not unfolding for another person. This can literally pierce a wedge between the other two persons.

In the case of *Sari*, among the non-English speaking or the conservative section of the society, it is a dress that claims an age-wise seniority or at least a claim that the wearer is a mature person. This has a negative issue in that in many areas, where English is not commonly used, a female wearing an English garment like a pants or an Indian liberated dress like a *Churidhar* is seen as a youngster or an immature girl. This is reflected in the lower indicant word addressing and referring done by the lowly informed, native language speaking group. In many cases, they do it with a vengeance to cast a bridle on the other female by the usage of lower indicant words in a very audible manner.

It must however be admitted that Sari, Blouse, Mundu etc. do not really belong to the traditional dresses of the majority people of this geographical area. However, by the time India was formed in 1947, British rule had given rights to the lower castes to attire themselves in better clothes. See this picture of a household of [Thiyyas](#) of Malabar. Men wore a *throth* (cotton towel) and a palathoppi (cap made of aracnut leaves). Females were not allowed to wear any upper garments by social and statutory rules, till the advent of British rule in Malabar. Still in the interiors of Malabar, these dressing standards were visible even in my own childhood way back in the early 60s.

43. A lot of inputs about Indian culture can be found in the driving habit of the people. Again, the exact character depends on the indicant level of the person, in which he is mentally positioning himself. The issue is directly connected to the fact that every individual, event and capacity is processed in the indicant code software

incessantly. In Malayalam, the spontaneous processing moves through the *aval*, *ayaal*, *adheham* codes which goes on moving randomly to and fro, as per the input value change. This processing is also connected to a mental processing on himself by each person, and in relative comparison with others (so many of them).

a. Persons who are from the lower indicant group generally use the horn indiscriminately to bolster their mental indicant code level. For, the ability to make powerful sound is believed to be connected to higher indicant level, by the lower quality persons.

b. A very visible feature of the lower indicant code persons can be seen in this illustration: A vehicle is overtaking another vehicle. At the same time, another vehicle is coming from the opposite direction from far. Now, if the vehicle that is being driven by a mentally lower indicant code person, he would immediately step on the accelerator to stall the other vehicle from overtaking. In many

ways, this ability to block another person transforms into value addition to a lower indicant code person. For, he is desperate for such charging to boost his value in his virtual codes. Now, there is the other vehicle coming from the opposite direction. If that vehicle is driven by a mentally lower indicant code person, he would also step on his accelerator to come fast and block the overtaking vehicle. Again what works here is the same need for gaining numerical values in a virtual code area, which is in a depleted state.

However, the persons who do not need this type of value addition is generally seen to be polite and of courteous driving standards. However, there is this fact to be understood, that almost everyone in India are to some extent in the lower indicant code virtual arena relative to some person, position or relationship. In this regard, the people who speak Indian languages are completely different from a native-English speaking person. A native English speaking person is never in a lower

indicant code position with regard anyone. For, there is no concept of indicant codes in English.

44. Then there is something to be mentioned about Women's lib in India. This concept is also very much connected to the feudal content of Indian languages. Actually there is no real input in the Indian languages that women are to be suppressed. The real fact is that anyone who is below another person naturally gets addressed and referred to with lower indicant words. If some man is superior and he has subordinates who are both male and female, they both feel subjugation connected to the force of the feudal indicant words. However, if a woman is superior also, they feel the same level of subjugation.

However, any superior person would dislike another person having loyal attendants. For, it is loyal attendants that lend power in the feudal language systems. Now, it is their duty to see that the loyal attendants are removed from another man, especially if they view that man as an inferior.

Now, if an inferior man has a loyal wife, then it behoves upon the superior persons to inform her that she is not her husband's slave and she can go where she wants, and be with who she wants.

The funny part here is that if in their own business organisation, a lowly staff member, let alone a senior person, moves with a competing entity, they would wreck havoc on him or her. Now without thinking about that part, they indoctrinate another man's wife to be disloyal to him. That in essence is Indian Women's liberation.

I remember a writing by a senior Indian bureaucrat's wife about her own servant maid. Her servant maid's husband was a loafer according to her. He did not allow her to work for them. For working for them, there were constant fights inside the household of the maid. Now, what was not being mentioned by the bureaucrat's wife was the fact that her own husband was wallowing in ill-earned income, both legal as well as illegal. The legal loot is the

greatest heist going on in India. As to the husband of the maid being a loafer, the fact is that he has to become a loafer. For, if he was a person with some level of dignity inside him, he wouldn't be able to face the world, with this wife being a servant in an Indian household. For, she is a *stink* for the householders in each and every indicant word they use to her and about her. Those words would attach to her husband also. This diffused *stinking-dirtification* is what many people fear with a great terror. It is this factor that creates a lot of social repulsion, including that for lower castes and those with lower jobs.

The bureaucrat's wife's indoctrination on the maid was to revolt against her husband, and to assert her independence. And to serve them as a *stinking-dirt* level slave. There is no chain or shackles. In fact, the so-called slaves of US were actually persons in great positions. Not serving Indian households, but serving people who spoke to them in English. Well, that experience is

simply bliss, compared to what a maid in an Indian household experiences.

45. When speaking about Indian family system, it may not be easy to define the totality of Indian family system here. However, a general theme that can run through the social system may be that due to the particular positioning of the indicant words, a wife brought into the family is not just under her husband, but under a lot of people. Her own position in the family is connected to a lot of inputs like what is her husband's rank age seniority, his financial independence, the willingness of junior aged persons to accommodate her as a superior, her own capacity for sly cunning to outmanoeuvre other family members to possess the higher indicant words etc.

Well, there is actually a brutality in the proceedings. A simple addressing as *Nee (Thu)* by any member in the new family can forcefully position her below him or her. However, most females are aware of these possibilities and do

take adequate care to see that they are suitably introduced. Such introduction can include how much dowry she has brought in, her own family credentials, her education, her professional status etc.

For these reasons, such extraneous factors as her formal education, professional status, amount of dowry, her own capacity to bluff of a grand family background and also her capacity to arrange a suitable introducer who would mention her in a higher indicant word like *Chechi, Avar, Akka, UNN* etc. and address her with a higher indicant *You* etc. can help tremendously.

46. Marriage prospecting is a very powerful requirement in all Indian marriages. For, both the spouses' family would want to know of the persons who would come to arrange themselves above their son or daughter in the new relationship. They wouldn't want a lower job guys to be able to address their son or daughter with a lower indicant *You, She, Her, His, Him* etc. However usually in the

case of an arranged marriage, these things are duly taken care of during prospecting. However, since there is an element of sly treachery in all Indian social functioning, a treacherous uncle or aunt can also play truant and let the boy or girl end up in a mismatch situation.

Even though in arranged marriages, all the pitfalls of a new relationship are studied, these things do not fully work out in the case of a love marriage based on unintelligent infatuation. In such happenings, the marriage can bring in a lot of un-connectable persons into direct connection. This can really create many unhappy issues for many people.

47. Part of the Indian culture is connected to the factor of using names. I have mentioned this earlier. It is heavily connected to the concept of 'respecting' the senior, elder and the powerful. However, in reality, it is a very terrible practise, in that a person can easily disturb another person by simply not giving adequate 'respect' in word, and

by addressing him or her by mere name. This, people do to servants, lower placed persons, financially weak persons, their students, wards and other dependents etc. Even though the concept of 'respect' may feel quite nice, in fact, it is a very terrible thing in that every man tries by hook or crook to arrive at a higher social and financial position. For, if a 'respect' is not delivered, it can create severe mental trauma, the like of which English nations have not seen or understood.

48. There is a concept of displaying extreme hospitality to guests and great social personages. However this again has many aspects hidden behind the thin veneer of warmth and effusive friendliness. The extremely demonstrative welcome is a very brief and short-lived affair. It is connected to a feeling that the guests are of great social value in displaying them to others. The moment the feeling comes that they are of no great social value, the extremes of warmth will change to extremes of coldness and distaste. To

the honoured guests, the higher indicant words are used. However, once the guest is evaluated and found to be of a lower indicant value, what comes up is repulsion.

49. Beyond that there is another aspect connected to warmth of hospitality. It is used to subdue the wariness of a powerful person or institution. For, example when the defeated Japanese decided that there was an alternate way to conquer the US, they immediately went for a powerful show of honour and 'respect' to the US officials. The US officials naturally did not have much experience in dealing with the Asian cultures, which the British had.

[Actually, there was this wearied information that they had possessed. I quote this from **Wikipedia**: Ever since the Rebellion of 1857 British officials in India lived in fear of native conspiracies and revolts; they warned each other that the natives were most suspicious when they seemed superficially innocent] {MY COMMENT: I do not

think that the British officials lived in any state of paranoia in British-India, for they were ably supported by the native populations in almost all their endeavours, including the World Wars. However, the summarisation that a demeanour of affability in the native man is a very suspicious thing is correct, and most Indians currently do know it. Those who do not know of it, do suffer in life}

They fell for the deceit and more or less opened up the US nation to the Japanese economic power to conquer. This was a stance the British colonial officials had never allowed. However, the British fool, Clement Atlee did more or less the same thing that the foolish American officials did. The American officials were clearly overwhelmed by the clever display of feudal powers and its effusive warmth. Most Asian leaders know what this is.

50. Indians use the technique of friendship, seeming loyalty and show of commitment and a very tangible display of obsequious 'respect' to any

person from whom they want to gain something. All these things are not in any manner connected to the same ideas in English. For, these things are just momentary appendages that are used for personal gains. There is nothing deep in them.

51. The words *Sorry, Thank You, Please* and such things do not have perfect equivalents in Indian languages. There are Indian language words that are used as translations for these words. However, they all can be used only by an inferior to a superior. If a superior uses such words to a deemed inferior or subordinate, there would total disruption of discipline and rupture in the communication. The subordinate may feel that the boss is either a sissy or has gone daft.

52. Such dispositions like honesty, commitment, punctuality etc. are towards those one 'respect'. That is towards, the persons who one define in higher indicant words. To those whom, one lends lower indicant words, there is no compulsion to be honest, committed or punctual. To cheat such a

person or to break a word given to him is not considered a great offence or sin. Actually people would laugh if one were to mention that one should keep a word given to a servant, a lower placed person, a youngster or to one's student. There can be exceptions. However, these exceptions might be connected to the powerful play of other social codes.

a. Yet, a very powerful streak of honesty would be seen in the social system, extended by the worshiping lower class towards the adored higher man. This same honest group, however would not show the same disposition to others whom they do not adore or worship, in terms of 'respect' in word codes.

Here it might be good to mention that 'respect' in word codes are of two kinds. One is contrived and just for momentary gain. The other is deep-rooted and cannot easily be uprooted.

53. Changing words, breaking promises etc. are also part of the common culture. This particular aspect is connected a few propping issues.

a. One is that words and promises given to the higher person or the 'respected' person are generally kept. However, those given to the lower man or to the subordinate are not treated as inviolable.

b. When people find that keeping a word would involve monetary or social loss, they would opt from the less dangerous course of breaking the word or promise. In fact, they generally would not have much qualm about saying vehemently that they had not made such a promise. For, social or monetary loss might end up in a lower indicant word stature with regard to so many others in the social system.

c. The third reason is that every man is connected to so many others who maintain him in various indicant levels. Both those who are above and also below do have much power in swaying

the emotions of this person. The persons above him would cajole him to rethink a promise or word, before implementing it. The persons below him would do the same from another virtual code position. In fact, every person stands on a pivot like position in a feudal language system, from where he can be swung by others by the mere mention of certain level of indicant words that have powerful swinging power.

54. The traditional customs of the people could have an element of performing *Namaskar* or *Namaskaram*. This is just slightly bowing to the other person, with the hands clasped in the form of a prayer. Even though this is treated as a trifling bit of action, actually this act has a deep meaning and social impact. In passing, it may be mentioned that people do hold the other person's hands in a show of friendship, loyalty, commitment etc. This can slightly come near to that of the English action of shaking hands.

Now speaking about *Namaskar*, it is an act that has a profound social meaning. It is actually an action of showing 'respect' to another person. This can be mutual when equals do it to each other.

It can be a show of subservience when a subordinate shows it to the superior. In which case, it will rarely be returned. Or if returned, it would have an aura of condescension.

It can be just a perfunctory show of 'respect' or just a formal action with no inner meaning.

Now, what has to be superimposed on all this information is the fact that people in the Indian society are not equals. They are arranged in varying levels of positions. This is reflected in the various arrays of indicant words that attach to them in society. The negative and positive values associated with this positioning are really there in the virtual codes of each person. However there is no means to observe it visually now. However, the negative and positive values are quite feel-able. So, generally people have an aversion to touching

lower level people, for they do feel a drain of positive energy when this is done. In many ways, this is connected to the Indian tradition of ‘*untouchablity*’. That was connected to people cordoned off by caste. However, the same effect is felt now without reference to caste, for now in every caste, there are socially high and low persons.

SEE this quote from Castes and tribes of Southern India by Edgar Thurston, C.I.E.

The status of the *Pulayas* of the Cochin State is thus described by Mr. Anantha Krishna Iyer.



NĀYĀDIS.

from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON (Published: 1906)

“They abstain from eating food prepared by the Velakkathalavans (barbers), Mannans (washermen), Panans, Vettuvans, Parayans, Nayadis, Ulladans, Malayans, and Kadars. The Pulayas in the southern parts of the State have to stand at a distance of 90 feet from Brahmans and 64 feet from Nayars, and this distance gradually diminishes towards the lower castes. They are polluted by Pula Cherumas, Parayas, Nayadis, and Ulladans. [The Pula Cherumas are said to eat beef, and sell the hides of cattle.]

“The Kanakka Cherumas of the Chittor taluk pollute Era Cherumas and Konga Cherumas by touch, and by approach within a distance of seven or eight feet, and are themselves polluted by Pula Cherumas, Parayas, and Yettuvans, who have to stand at the same distance. Pulayas and Vettuvans bathe when they approach one another, for their status is a point of dispute as to which is superior to the other. When defiled by the touch of a Nay, a Cheruman has to bathe

in seven tanks, and let a few drops of blood flow from one of his fingers.

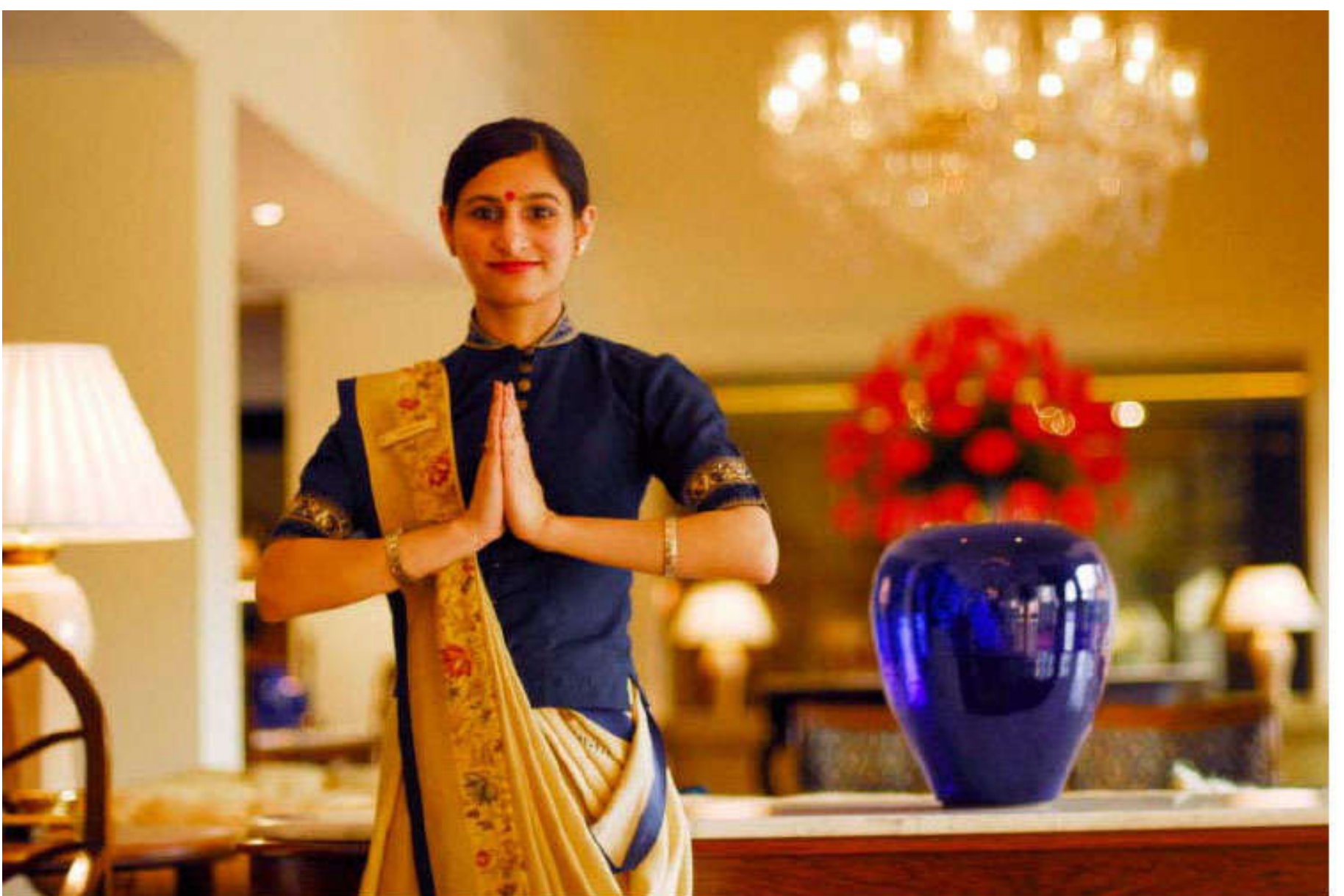
“A Brahman who enters the compound of a Pulayan has to change his holy thread, and take panchagavyam (the five products of the cow) so as to be purified from pollution. The Valluva Pulayan of the Trichur taluk fasts for three days, if he happens to touch a cow that has been delivered of a calf. He lives on toddy and tender cocoanuts. He has also to fast three days after the delivery of his wife.”

In ordinary conversation in Malabar, such expressions as *Tiya-pad* or *Cheruma-pad* (that is, the distance at which a Tiyan or Cheruman has to keep) are said to be commonly used.

Not only Indians, but even native-English speakers also can feel the negative aura of a lower level person in a feudal language social system. So, when they have to move in constant communication with them, the native-English speakers do try to keep a distance. What is

generally understood as '*untouchability*' towards lower Indians by higher Indians is called *racism* in English nations. Basically, the issue is connected to the negative aura of the other section of people who mentally are connected to diabolic social communication systems. In English systems, it is not the lower people that create the repulsion, but it is the people who create the repulsion to lower positioned persons, who creates the repulsion.

Namaskar is a traditionally developed social



This is a very shallow posture, wherein there is only prefunctory sincerity. Actually to the vast majority of people in India, Namaskar done to another person is actually an action of obeisance and servitude. It has very minimal connection to the nonsense given on Wikipedia. Image details: An Oberoi Hotel employee doing Namaste, New Delhi 25 March 2009, 16:49. Source Oberoi Employees-Rishi (23). Uploaded by Ekabhishek Author Saptarshi Biswas. This file is licensed under the Creative Commons Attribution 2.0 Generic license.

technique in India, whereby people of doubtful social, familial or hierarchical levels need not be physically touched.

55. There are many such things that can be mentioned about Indian culture. Actually, it would require a huge writing to denote the real quality of Indian culture. However one can also write like one finds in the typical books on Indian culture: I am copying from one website that was speaking about Indian culture:

<http://www.indianmirror.com/culture/cul1.html>.

I have taken one paragraph and given the heading of some of the other paragraphs. This is a standard version taught by inferior-informed academicians. The fact remains that these are all empty talk, by persons who earn a lot money teaching nonsense. For, none of the mentioned things are true. Only empty-headed Englishmen would believe all these.

Quote: Humanity - The mildness of the Indians has continued till date, despite the aggressiveness of the Muslim conquerors and the reforming zeal

of the British, the Portuguese and the Dutch. The Indians are noted for their humanness and calm nature without any harshness in their principles and ideals. Tolerance, Unity, Secularism, Closely knit Social system **END OF QUOTE**

The truth is that the people are generally cruel and callous to persons who they define with lower indicant words. To a surrendered person, they show no mercy even if the surrender is affected after a particular set of terms. He will be beaten up to a pulp. There is no tolerance to anyone other than persons who belong to one's own system and codes of behaviour. However, since the other side can also be powerful, people live in a kind of mutual checkmate. There is no unity, other than among persons who are arrayed under one particular leadership.

The concept of secularism is all mere talk, and just a cunning insertion into statutory wording. It cannot be connected to Indian culture in sense of the word. As to the closely knit social system,

well the indicant words do pull people too close for comfort towards their dominating social, familial and professional leaders. They should feel discomforted and stifled. However, they all know the rules of the game. They would only seek others over whom they can dominate.

This is the way the culture of India should be viewed as. That of people's mass behaviour. But then the general pedantic tendency of the Indian academicians, when asked to define Indian culture, is to head straight for the various ancient religions and religious practises of the place currently known as India, the religious rituals, a lot of unilateral claims of cultural superiority, claims of non-violence which is actually not there in the history of the various places in this area, claims of honesty which really has no basis other than to one's feudal superiors, claims of social altruism which was never there, claims of great knowledge and scientific skills which were definitely there in almost all ancient

cultures all over the world, but quite hidden from popular access in this area, claims to social equality when actually the major peoples of this area were more or less non-statutory slaves, and many other things.

56. There is a great deal of literature in Sanskrit. However, how this can be claimed to the antiquity of India is the question. Of the areas that were under the Sanskrit usage, most do not really coincide with the map of modern India. Moreover, the people's commitment or loyalty to this language and its legacy is also doubtful. For, it was the British officials of the East Indian Company who worked hard to trace out the various literatures from various houses, when they were intrigued to search for ancient knowledge in this geographical area. It was only when they had unearthed all these books that the modern world came to know of them. Simply saying this Raja and that Raja had certain scholars who were adept in Sanskrit and literature has no meaning, in the sense that even

this information came out after the British officials started writing the history of these places which were under their rule. Otherwise, it is doubtful if anyone would have been interested in knowing about the past of the geographical area currently known as Pakistan, India, Nepal and Bangladesh.

57. Another part of the claims is with regard to the education system that was said to be prevalent in this area in ancient times. The first in this regard is the so-called *Gurukula* system. In this system, it is mentioned that young children are either send to a guru's house on a daily basis or else made to stay in his household. They are made to do all sorts of household duties including that of doing domestic chores of his.

The first question in this regard would be whether it was a mass system of education, or a sort of tuition class meant for the rich and powerful section of the population. Even with regard to the quality of education, it is doubtful if a businessman or a carpenter would send his son for

this sort of education, wherein the knowledge that might be imparted would be of no worldly use to the vocation that the child would have to follow as part of his hereditary vocation.

The second item is whether girls would be sent by any family, wherein there is every chance of the individual being used for sex.

The question of whether it was liked by every parent to give his young sons to the care of another man's household, where he could be used for sex.

The guru's household would love to have the child of a socially prominent person to be taught by him. However, what would be the attitude to the son of a lower class person is the moot question. For the higher class parent would be an *Avar* or *Adheham* or *UNN* (all are higher HE). The lower class parent would be an *Avan* or *USS* (all are lower HE).

There are claims about ancient universities at such places as Nalanda and Taxila etc. In the huge

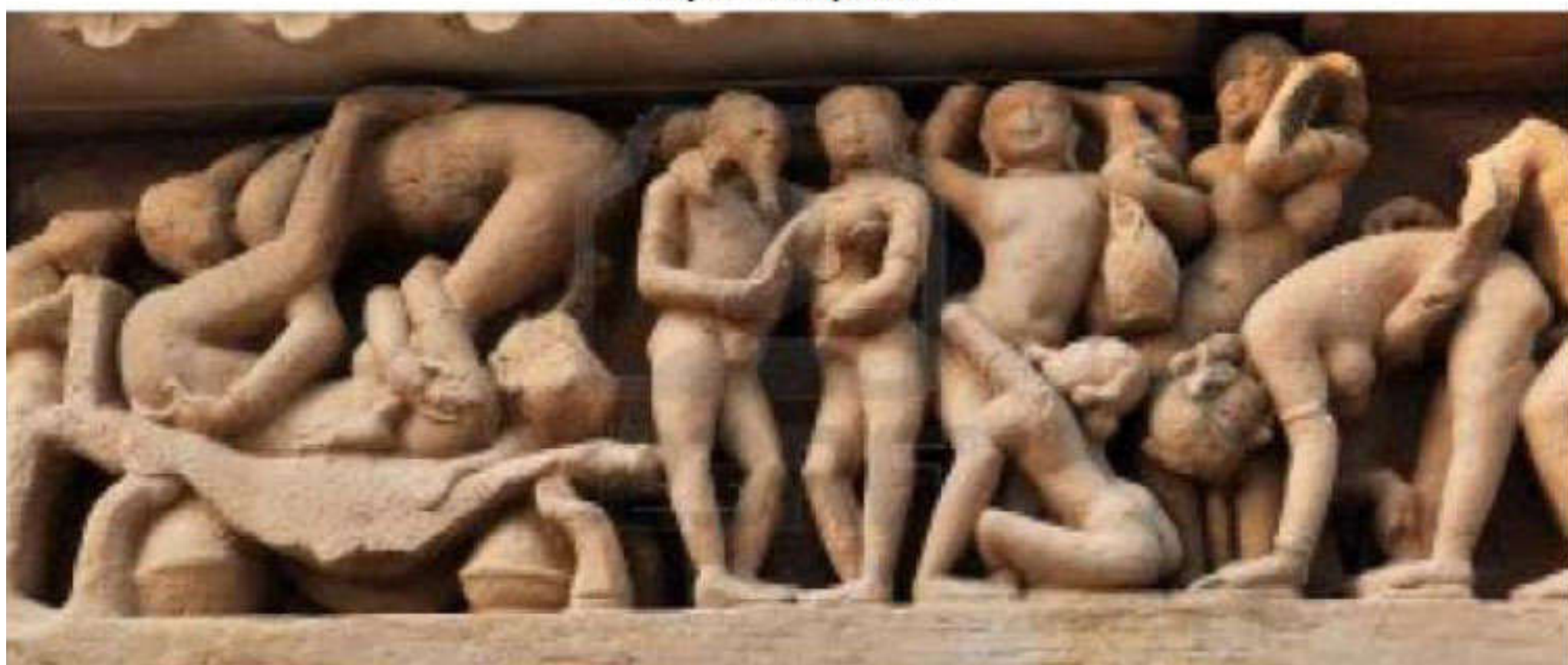
land mass that is the sub continent, it is not possible to connect the current day people living here to such institutions, in quite far off locations, and in quite distant past. The intellectual influence of these educational centres is definitely not seen in the people here. It is a rare person who even knows Sanskrit in this geographical area.

58. Then there are claims about the sexual morality of the ancient peoples of this place. Well, it is a fact that sexual exploitation was rampant in this area. As to very ancient times, the book *Kama sutra* by Vatsyayan (incidentally this book was also unearthed by an intense search by the British scholars) is a clear evidence that lower class females who worked for the rich persons were seduced and fornicated. In fact, in *Kama sutra*, there is a very detailed sketch of how such women can be mentally dominated upon and made to get into the bed of their rich benefactors, willingly. The aphrodisiac capacity of social power is very clearly mentioned.

Women do fall for the allurements extended by rich and powerful men. However, in this book clear mention is made on how to avoid complexities that can come up when



Temple sculptures



accomplishing the seduction and the fornication.

Moreover, it is mentioned that females who work with other men can be seduced by them. Moreover all other type of sexual seduction of various other kinds of females by various methods

is mentioned in this book. The fact that this book is quite detailed in the various techniques of sex means that the rich individuals did practise the use of the females of the lower classes for sex is clear. For, so much clear ideas about feminine body features are given in this book. Including a clear description of the categorisation of women according to sexual features. And the various techniques mentioned along with their limitations can point to a very liberal use of females for this purpose.

The fact that the concept of *devadasis* was rampant in this area also points to the use of females for sexual purposes by getting them to be given to religious institutions.

The sculptures in the temples of Khajurao and other places, including the Ajanta Caves do point to a very pointed interest in sex among the rich classes. [Incidentally, the rock cut art seen in these caves and temples do point to the existence of a very much enslaved group of persons, who



Territory of Slave dynasty rule

How much connection to the people of modern India these sultans have?

might not be slaves in the legal sense, but in the reality of the local area social scene].

However all the above mentioned things are really quite apart in terms of both geographical distances as well as time periods. Actually the areas connected to the above-mentioned items are quite far off from each other that it might be correct to say that in ancient times, there was bare connection between each other as one would say that those places are connected to China or Ceylon.

Almost all the kings of 'India' had male as well as female slaves. Many of them were used for

sexual purposes. During the Mogul kings' period, all the royal and noble households had slaves including females. Many of the females were used for dancing and sex. It is seen mentioned that when the Mogul army went for battles, the females slaves accompanied them and entertained the nobles in their tents in the night time.

Before the Moguls, the northern areas of the place currently called Pakistan and India were under the rule of the Slave dynasty Sultans (*Sulthaans*). The very term; *Slave* in their nomenclature connects them to the fact that almost all of them were beautiful boys bought from Arabian slaves markets. The boy who became the most fancied one by the reigning sultan usually took over the power when the sultan died. So much was the connection and commitment the sultan had with the boy of his fancy, which possibly continued to post-puberty years.

However, it would not be correct to say that the vast majority of people in the land did get to taste all these tantalising pleasures. For, they were the exploited section who had to work from morning to evening in the agricultural fields to earn their daily bread and to pay a colossal amount of the produces to the totally suppressive feudal officialdom, who spoke to them in utterly despoiling feudal pejorative words. Moreover, it was usually their female folks who were actively preyed upon by the higher classes. The extending tragedy of this issue would be that the lower class females would also look upon their own husbands and other male folk of their own class with disdain, and would view the higher class males with adoration. For their own males were



TIYA WOMAN.

British rule gave them the right to cover the breasts

generally placed on the lower, stink-levels indicant words by the superior classes. There the higher indicant words would act as an aphrodisiac and allure the lower class females to the noble looking higher class males. Moreover the lower class males would have a very dried up demeanour, while the landlord males would be quite attractive and sexually appealing.

I have seen it mentioned that the nine-day festival of *Nauroz* was abolished by Aurangzeb, because those nine days of festivity was utilised by the Mughal nobility to prey upon the females of the lower classes with impunity. **I can't find any such mention on the Internet.**

Coming much nearer to present times, I have mentioned about my information about the *Thiyya* castes of North Malabar of the earlier times. The Thiyyas practised matriarchal system of joint family. The Granduncles (*Karanavar*) had rights over the females in the household. The husband of a married female had very limited

rights over his wife. The wife more or less remained a part of her own household, with the granduncle even deciding her social movement. The husband was literally a non-entity, due to a combination of factors. One, he was a low caste man. Second, he was an *Avan* and a *Chekkan* to his wife's uncles and aunts and parents, and also to the higher communities. At the same time, when his wife moves around in society, he has to literally compete with the presence of other males of the superior castes who were *Avar* and *Adhehams* to him and also to his wife's uncles and aunts. In fact, there was no position for him to compete, for he would be forced to concede his inferiority in comparison to them, even in his wife's presence. It would be too much to expect that the higher castes males wouldn't cast their seducing eyes on his wife, right in front of him. For, he was more or less a non-entity. This much I speak of the labour class *Thiyyas*. However, the land-owning class of *Thiyyas* stood above them,

and the males in this group also would lay their hands over their same caste lower class females.

Added to this was the fact that *Thiyya* females were prohibited from wearing blouses or any other upper garments. They had to wear a thin cotton shawl known as *Thorth*. Wearing of upper garments was statutorily prohibited by social rules. However, during the British period of rule the power of enforcement vanished, and the *Thiyyas* males slowly started asserting their rights over their wives. {Maybe this would be a factor that would make the feminists of India scowl at the British rule in Malabar}. It would be quite foolish to think that the rich and relatively powerful males of a village in Malabar wouldn't plan to lay their hands on a labour class female, either alone or as a group. That too, when the females themselves would view them with admiring eyes from their own lowly social positions.

When, many years ago, I once went and stayed in a hut in a remote village area in the district of Wynad (pre-independence this was a forest area inhabited by native tribe. Post-independence, the forests have been cleared and the tribal populations out on the barren streets). The man in the

hut told me stories of the old days. The local landlord's main man would come to a household where some man and his youthful wife would be living. He would inform the man that the next day the



NĀVAR FEMALES.

landlord would be eating from the house. He would then tell the man 'You needn't be here!' The words for *You* would be the lowest indicant [*Inhe, Nee*], wherein the command would be encoded. The next day the landlord would come

and have his feast. Even though the landlord himself need not be of very comely looks, he would be a higher indicant man whom the wife would address with feudal respect. She would do his biddings with coy obedience and respectful worship. That much is assured in the word codes. As to the husband, he would have to fantasise about the coy enjoyments rendered to his wife by his landlord and be more respectful.

Post independence there has not been any great improvement. Police and other personnel with statutory authority do take possession of females for sex. When a female is in a legal trap and she is from a lower section of the social class, no one, not even her husband can really protect her from being preyed upon by the government officials.

In Bombay (currently this place is a mess called *Mumbai*) there is a huge market in selling and buying entrapped females. The Bombay police and civil administration are equally

culpable in this. Sometimes the females do manage to escape. Then the police would catch them and hand them over to the brothels again. However, no media would dare to speak one word about this. That much is the social commitment of the Indian media.

The statutory Acts against Immoral Traffic is meant to give a chance for the Indian policemen to lay their hands on females.

It is possible that the revolt against the *Mahapatras* (ministers) of King Asoka took place in Peshwar when they took their laying hands on the females too far.

Now this much is the rough details about the realities behind the cultural claims of 'India' with regard to sexual morality.

59. The feudal codes in the various 'Indian' languages have shaped the various social institutions of this geographical area. Family system, married life, husband-wife relationship, stature of children, employee-employer

relationship, police-common man communication code, stature and powers of the officialdom, corruption in public offices and almost everything about this place has been designed as per the feudal 'respect' versus pejorative codes of this place. However since I have written about these things in detail in my others books, I need not go into them here. The interested readers can read them in MARCH of the EVIL EMPIRES; ENGLISH versus the FEUDAL LANGUAGES, CODES of REALITY! WHAT is LANGUAGE?, IDIOCY of the INDIAN PREVENTION of VIOLENCE against WOMEN ACT and such other books.

60. Since, when speaking about the Culture of a nation, there is always the spur to connect ideas to presumed antiquity especially in a nation like India, there is this much to be mentioned. Even though there is a lot of effort to connect the present day populations to some very far off times, going beyond 5000 years back, the truth is that actually there is not much of a connection to the claimed

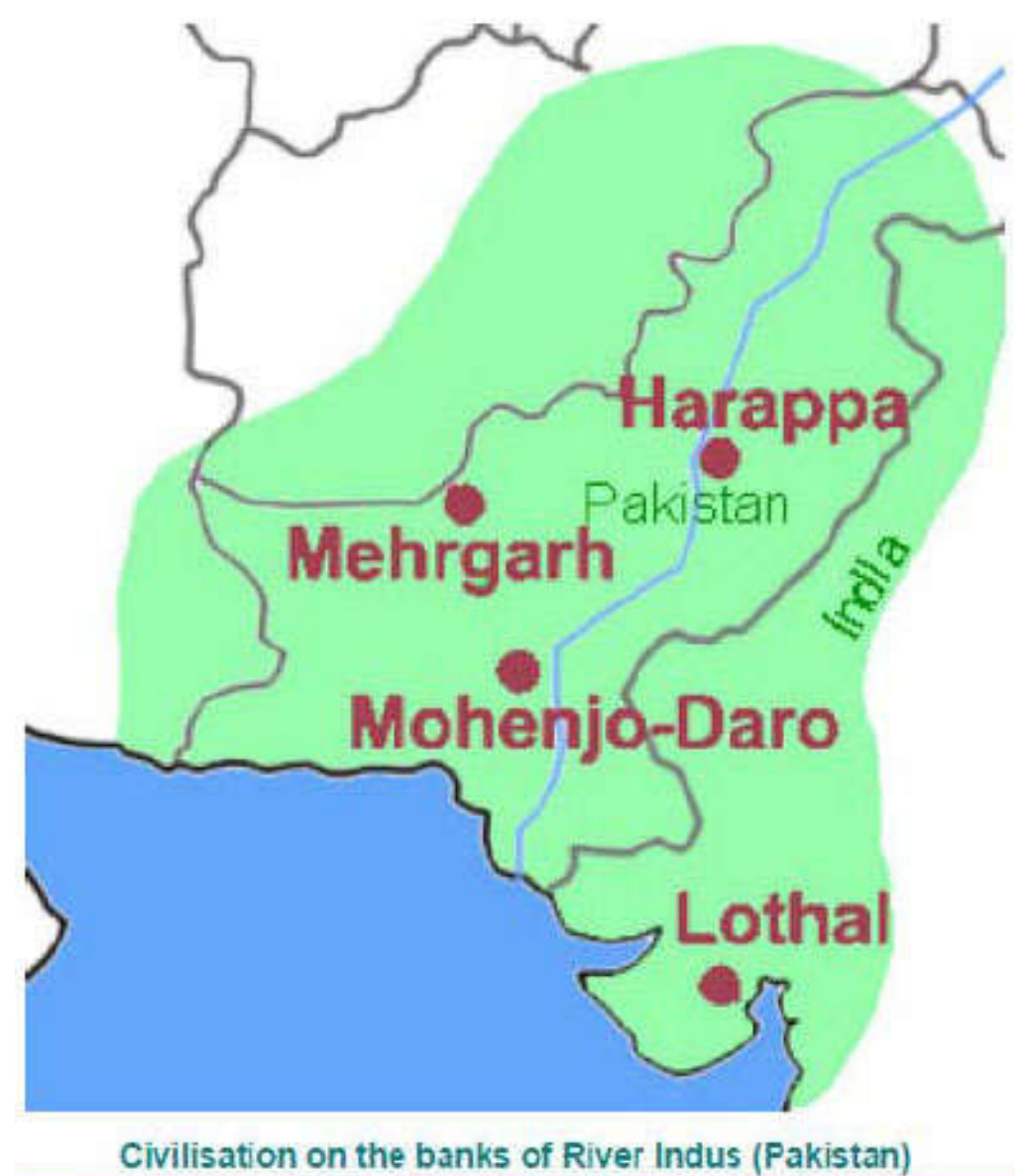
antiquity in the people. The majority of the people were living in semi barbarian states, more or less suppressed by their local feudal lords, who used lower indicant feudal languages usages on them and about them. The majority people had names which were real contortions of standards names. For example, in Malabar, (currently north Kerala), the lower castes had names such as **Kittan, Pokkan, Pokki, Cheeru, Chirutha** etc. which were more or less suppressed versions of good names. The good names were kept apart for the higher castes. For example, Kittan was the contorted form of Krishnan and Chiruthai was the contorted form of Sree Devi.

Since each man currently living is directed connected to around 2100000 people who were living some 21 generations back, the exact percentage of the bloodline from ancient Vedic or Harappan Culture (both of them actually beyond or on the periphery of the north-western borders of current day India) shall be absolutely negligible.

People do not have any link to the profound knowledge and mantras that are seen to exist in ancient text. In fact, most Indians will not be able to understand much in any Sanskrit text. Even though there is a lot of communal based spurt to promote Sanskrit, it has not borne much fruit. Even if people do learn Sanskrit, it would just be like learning something foreign to them, like say Physics, Chemistry, Mathematics, Biology etc.

A huge unconnected landscape

The geographical area of the place currently called Pakistan, Indian and Bangladesh is quite large even by current standards and means of transport and travel. Even now, people are quite uneasy to travel long distances. Some tens years back, it was seen as a huge dislocation to move some 200 kms away. I remember moving my family (wife



and child) to Ernakulum from an interior place in Calicut district, some twelve years back. The feel of consternation and tension in the attitude of my wife's family members was quite remarkable.



One Thiyya man told me that his father had tried to move his wife and children to Calicut city where he was working, some thirty years back, from an interior village inside Calicut district. This wife's uncles simply gave him a stern admonish (naturally addressing him in lower indicant words) not to attempt such a step.

During the pre-British rule period, if a lower caste group tried to take pepper from an interior Calicut village to Badagara, some 30 kilometres away by bullock cart, to sell to English traders, they would most probably never reach their destination. For, the henchmen of the various landlords that

lined the route would heckle and torment, and tease and taunt them. And possibly scoot off with their wares. For, without a decent caste address and a prestigious family name, they would not be able to move far. Beyond that, an address of a small time merchant did not carry much weight or social protection. {This was one of the main reasons that the British traders had to keep armed soldiers to guard their trade vehicles and trading places. Along with this came the need for prestige to function in 'India'. So they had to fight and win any physical confrontation. A show of politeness was seen as weakness and could pose a powerful security lapse}.

Females even now dare not travel far off from their base areas without proper escort. I do not mean the professionally qualified persons having higher jobs, but the ordinary females. For, if anything goes wrong, the very going to an Indian police station could only add to their physical danger.

A hint to the real disconnection between geographical areas

Now speaking of distances, again I need to pick up some hints from my own family history, to which I am barely connected to. My mother's grandfather was a head constable in the British-Indian police stationed in Manantody (Mananthavady). His house was in Tellicherry, a distance of some 100 kilometres. He and his wife would come trekking through the forest filled areas of the mountainous valleys of Wynad through *Thalappuzha*, *Nedumpoyil*, *Iritty* and *Kuthuparamb* to reach Tellicherry. On the way, they would be bitten by leaches. The journey would take a few days. At times, they would get bullock carts that would take them a bit of the way. There were no proper roads anywhere. I am speaking about a matter of 100 kilometres. The journey was required just because of the British installing of police stations everywhere. Otherwise there is no



Hills and forest laid barren after the geographical area was handed to crooks called Indian leaders. A scene from Wynad.

reason for a man to reside at such a great distance from his home.

People disconnection

Thiyyas are a caste in Malabar. Some thirty years back, very few people had heard about this caste in Travancore area, which is just south of this place. At the same time, there was a caste by name Ezhava in the Travancore kingdom. This caste was not heard of in North Kerala at this period in time. Such a disconnection was there between people who lived just a few hundred kilometres on a straight line distance. If a similar distance was



Sree Shankaracharya as envisaged by Raja Ravi Varma

travelled to the east, the castes and people there are still not known by people here.

An unreasonable feeling of ancient connections

What I am now saying here is that the concept of an 'India' with a people who belonged to a single unit is just a figment of imagination. The current-day India is formed on an area which was quite large for any man to think of it as a single unit. It is true that the kings and ruler did march over great distances and place their henchmen in charge of the place. The spurring interest in such campaigns would be booty in the form of gold in the temples and residences, slaves and also women to carry off. However at the people level, there would be no thought or information about places beyond their immediate surroundings.

To imagine that the people, who lived in the area that is current day Kerala would be speaking or thinking about areas of Gujarat, Bengal, Maharashtra, Kashmir, Bombay, Madras etc. at a period previous to the British rule would be the height of foolishness. It is true that certain people did go for great travels and studies. But that is only an individual experience and disposition, and cannot be used as an argument to say that just because that man did such a travel, the whole areas that he visited can be called a single nation. At this point, my mind is thinking of Sree Sankaracharya who was born in a small time place in Kerala. He travelled beyond Kerala. I do not know if he had travelled to Ceylon. If he had, would that be a reason to say that Ceylon is part of India?

So the very concept of an 'India' that was there before the formation of British India is quite comical and absolutely ludicrous. To see a streak of cultural similarity as an evidence of the existence of a nation cannot be acceptable. For, then

Continental Europe would be a single nation, which it never was. Even now in modern times, a great deal of endeavour is going on to make it a reality. It did not come naturally. Even when the Roman Empire was at its heights, the domains were held together by means of the power of the sword. Not by a feeling of national unity by the people living there. It may be mentioned in passing that the people of Gaul in a part of current day France led an enduring campaign against the Roman legions for years.

Shifting the question on to Great Britain

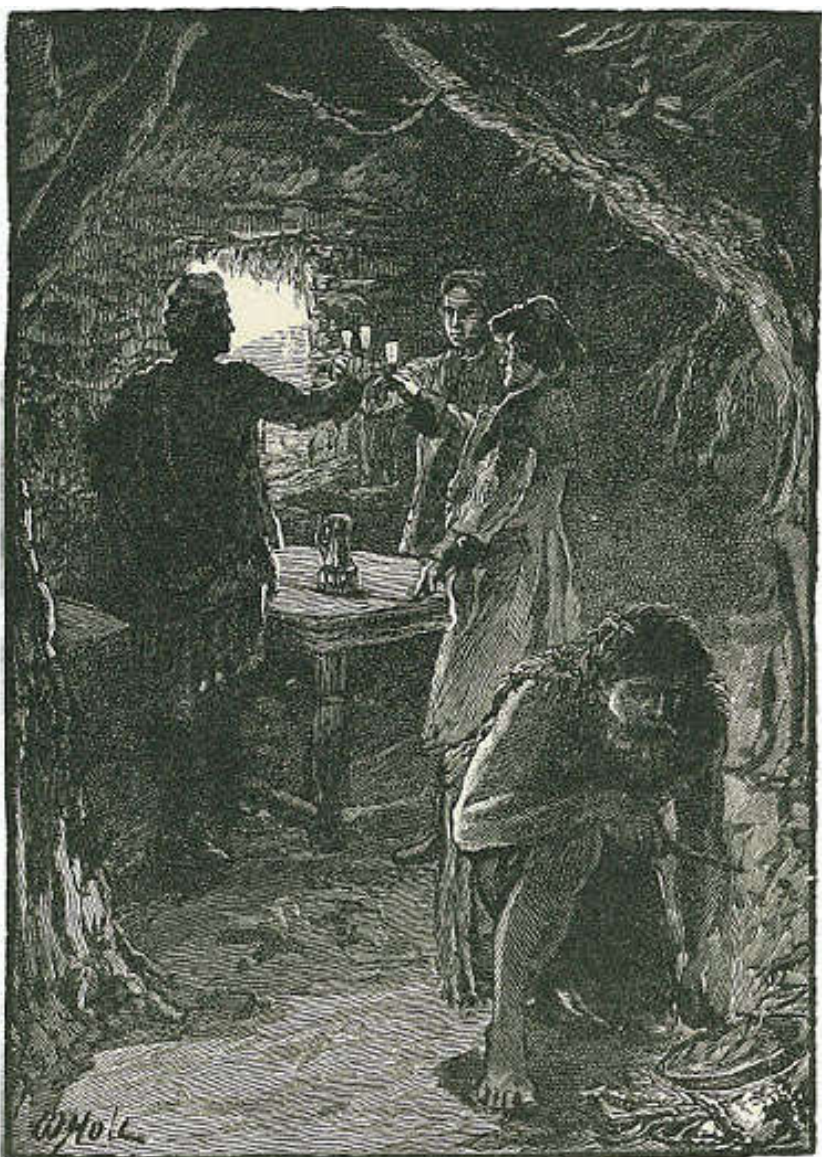
This could bring us to the question of what is British culture. Well, this question cannot be answered by debating about the religions of Britain or of the kings and emperors therein, but only by focusing on the social behaviour of Britain. However, in actuality, there could be two absolutely different contents to British culture. One that of England, wherein English has been the national language and by which Britain is generally

identified with, globally. And the second one, the traditional cultures of Wales, Scotland, and Ireland. I think that these three places had a tradition of Celtic languages. Language quality does bring in cultural quality. I do have a feeling that Celtic languages do have feudal content, and can in their isolated content contain elements comparable to Malayalam and other 'Indian' languages. If this is so, why don't the people of Wales, Scotland, and Ireland have Malayalee looks? Well, the quiet answer for this is their proximity to English. I have seen the effect of just a whiff of English on my children. That too at such a far distance, living in the midst of 'Indian' vernacular speaking people. If England had been only ten kilometres from Kerala, the Kerala people would have had a very different facial and physical demeanour.

I quote this from Kidnapped written by RL Stevenson:

This was but one of Cluny's hiding-places; he had caves, besides, and underground chambers in

several parts of his country; and following the reports of his scouts, he moved from one to another as the soldiers drew near or moved away. By this manner of living, and thanks to the affection of his clan, he had not only stayed all this time in safety, while so many others had fled or been taken and slain: but stayed four or five years



RL Stevenson's (1895) [1886] Kidnapped, London: Cassell and Company

longer, and only went to France at last by the express command of his master. There he soon died; and it is strange to reflect that he may have regretted his Cage upon Ben Alder.

.....

To be sure, there might have been a purpose in his questions; for though he was thus sequestered, and like the other landed gentlemen of Scotland, stripped by the late Act of Parliament of legal powers, he still exercised a patriarchal justice in

his clan. Disputes were brought to him in his hiding-hole to be decided; and the men of his country, who would have snapped their fingers at the Court of Session, laid aside revenge and paid down money at the bare word of this forfeited and hunted outlaw. When he was angered, which was often enough, he gave his commands and breathed threats of punishment like any king; and his gillies trembled and crouched away from him like children before a hasty father. With each of them, as he entered, he ceremoniously shook hands, both parties touching their bonnets at the same time in a military manner. Altogether, I had a fair chance to see some of the inner workings of a Highland clan; and this with a proscribed, fugitive chief; his country conquered; the troops riding upon all sides in quest of him, sometimes within a mile of where he lay; and when the least of the ragged fellows whom he rated and threatened, could have made a fortune by betraying him.

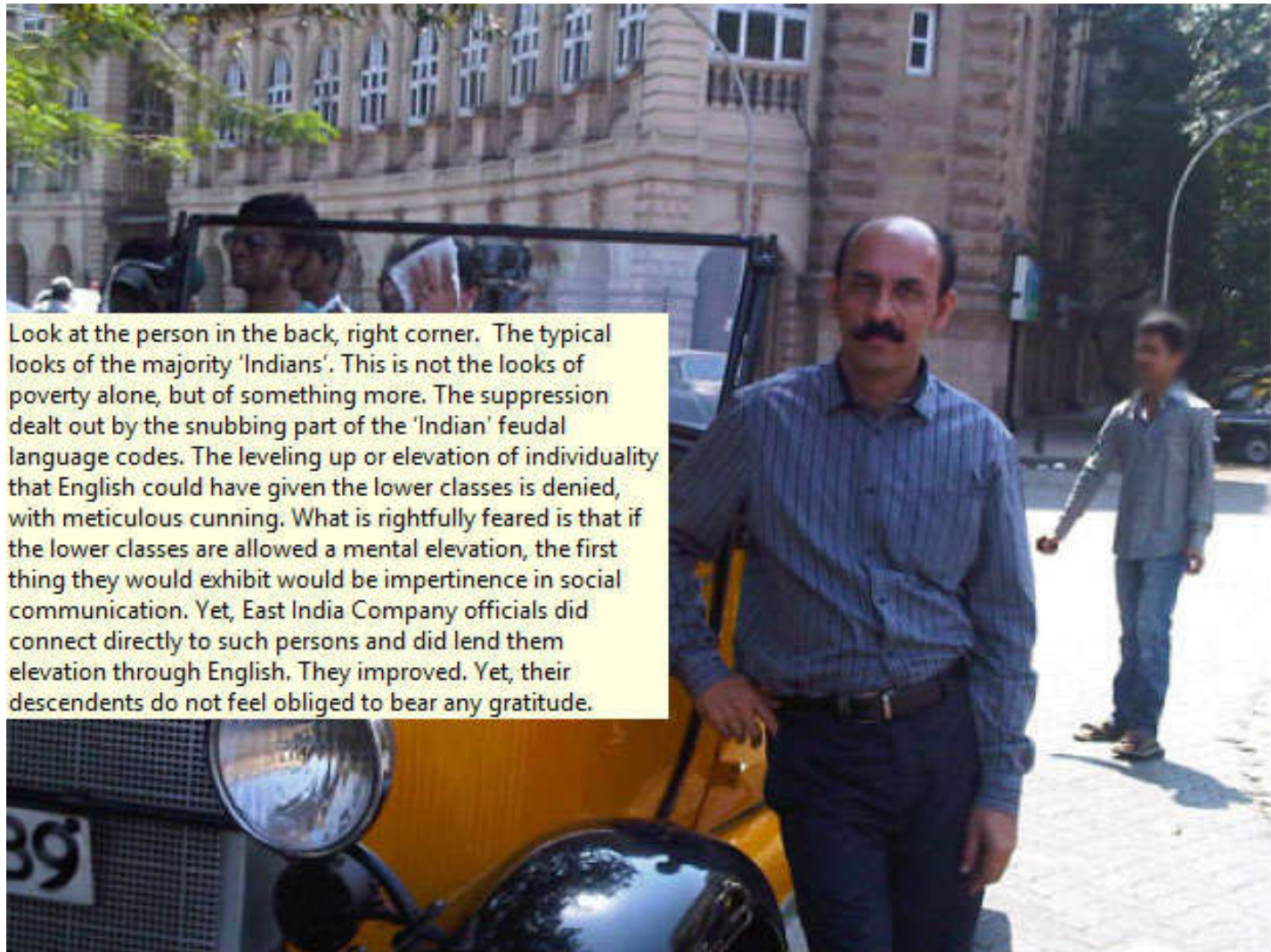
The description is surely pointing to some powerful control content in the Celtic communication software (*Gaelic*). However, the exact location of the various command codes can be understood only by studying the language, in its minute detail.

Then what brought this feeling of a single nation of 'India'? Well, it was the connecting together done by the British that made a new nation called India. May be the term '*Sindhu*' was there in ancient literature. However, *Sindhu* River or River Indus is not in India, but more or less moves through modern day Pakistan. Just because the word '*Indus*' or *Sindhu* was there in ancient texts does not mean that the modern day India is a continuation of a nation thus called. The very teaching of the people such nonsense is an irresponsible act of swindling.

It might be true that the word 'India' was used by other nations to denote the geographical area of the sub continent. However, it was not a word to mean a nation, but a sub-continent or a peninsular area.

I do not know if the word ‘India’ is mentioned in the Vedic texts, the *puranas*, the *Upanishads*, the *Brahmanas*, the *Smritis* and the *Sruthis*. Or whether the various kings and other folk in the Ramayana and Mahabharatha mentioned that they were ‘Indians’. I do not think that any king of this geographical area, including the Magadhan kings, the Gupta kings, the Chalukyas, the sultans of the Slave dynasty, the Mugal kings, the kings of the Vijayanaraga kingdom, the Bahmini kings, the Kulashekara kings, the Cheras, the Cholas and the very many others, quite distant from each other by time and distance, had any such patriotic feeling of being ‘Indians’.

The singular fact is that all these small areas were



Look at the person in the back, right corner. The typical looks of the majority 'Indians'. This is not the looks of poverty alone, but of something more. The suppression dealt out by the snubbing part of the 'Indian' feudal language codes. The leveling up or elevation of individuality that English could have given the lower classes is denied, with meticulous cunning. What is rightfully feared is that if the lower classes are allowed a mental elevation, the first thing they would exhibit would be impertinence in social communication. Yet, East India Company officials did connect directly to such persons and did lend them elevation through English. They improved. Yet, their descendents do not feel obliged to bear any gratitude.

A scene from Colaba (Honriman Circle) [British designed areas of Bombay]

brought together into one political unit by the English rulers. It was a great

act indeed. They brought in great progress to this place and the people therein. Yet, to hand it back to the treacherous group of people who had swindled the people for centuries was an act of gross injustice. To the millions who had supported the English rule here.